



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

from the Hebrew civilization; its solidification in the papal empire and its evolution through the Reformation; Puritanism, with its Calvinistic theology; its spread through the rise and domination of English power, under which arose a new aristocracy of money—of commercial and factory properties; the changes of the nineteenth century, bringing in the rise of Germany through centralized organization and specialization; and finally American democracy based upon individualism.

The chapter on "Modern Capitalism" is an attempt to condense the fundamental principles of economic laws in regard to capital into forty-six pages and of course is technical and crowded.

Under "National Progress" the author calls attention to the necessity of rebuilding the nation on the basis of competitive service and the socialization of society instead of private ownership of capital properties.

This brief, concise work is on the whole sound and constructive and will be of special value to the reader whose time is limited.

G. S. DOW

BAYLOR UNIVERSITY

Modern Science and Materialism. By HUGH ELLIOT. London: Longmans, Green & Co., 1919. Pp. iv+211. \$3.00.

It is difficult not to be unjust to *Modern Science and Materialism*. Its science is above reproach and occupies the center of the author's interest and the bulk of the book. The attitude of the modern scientist toward the physical universe has been represented with the perfect faithfulness and profound, detailed knowledge of a member of the cult. Beginning with a frank acceptance of "scientific agnosticism," of "a philosophy . . . strictly based on facts" the author proceeds through the greater portion of the book to develop the cosmology of telescope and microscope. The problems, he finds, are: (1) the material structure of the universe; (2) the constitution of matter; (3) life and consciousness. These problems are treated convincingly; they can be unqualifiedly recommended to any reader who is interested in a bird's-eye view of modern astromomy, physics, and biology.

But it is impossible to say more of the author's "materialism" than that it is what physical science always is when it attempts to substitute itself for life. Granted that one's views should be strictly based on facts, but what are facts? Let us waive the author's omissions. Sociologists may, perhaps, wonder whether the philosophy of life need contain no reference to the facts of social organization and intercourse; theirs is very likely a narrow and sectarian interest.

It is the quality, not the identity, of the microscopic fact that gives offense. What are the facts of science? Conventions, says Poincaré; metaphysical entities, says Russell; preconceptions, says Veblen. In other words they are very like the ordinary facts of life—like the season's crop of profiteers and presidential nominees. There is nothing magical about them except the regard in which they are held.

The presumption is that life contains many things, some reduced to "science" and some not. "The majority of philosophers hold that there are other means to knowledge besides those of natural science" (p. 135). Quite so.

C. E. AYRES

AMHERST COLLEGE

Sovietism: The A B C of Russian Bolshevism According to the Bolsheviks. By WILLIAM ENGLISH WALLING. New York: E. P. Dutton & Co., 1920. Pp. ix+220. \$2.00.

This book does well what it engages to do, viz., sift such evidence as is available from bolshevist sources in order to give the general public an authentic account of what the bolshevists themselves think bolshevism is. Mr. Walling has little sympathy with the men, like Alonzo E. Taylor, William C. Bullitt, Raymond Robins, and their kind, who virtually assume that bolshevism is to be judged by its utopian hopes rather than by its works and their total effects. He assumes on the contrary that the judgments of value which leading bolshevists have advertised are so repugnant to most Western minds that it is needless to wait for their refutation by the logic of events before condemning them. The book should do much as an antiseptic against the bolshevist poison.

ALBION W. SMALL

UNIVERSITY OF CHICAGO

New Towns after the War: An Argument for Garden Cities. By NEW TOWNSMEN. New York: E. P. Dutton & Co., 1919. \$0.60.

A brilliant statement of the housing situation in England with an epigrammatic analysis of the remedies that might be applied should English conservatism be bold enough to realize the dangers that super-urbanism presents.

The book is mainly a plea for the distribution of population, the creation of garden cities with limitations upon populational growth, and